The LUTHERAN

LUTHERAN YOUTH AT DAYTON

"Delightful and well received"

HIS FACE

IN THE STILL November twilight, I slipped into church for quiet meditation a prayer. As I relaxed in the first pew, letting my mind drift this way and that as quieted itself before the final moment of prayer at the communion rail, my ey focused on the beautifully carved figures on the front of the altar, softly illuminat twenty-four hours a day by a concealed light. These figures represent Christ, ha raised in benediction, as his two companions of the road to Emmaus sit with bow heads over the evening meal.

AS I LOOKED expectantly at the familiar scene, it was a shock to realize tha could see all but the face of Christ. This was obscured from view by the wrought-ir railing which serves to assist our communicants in ascending the steps to the chan rail.

Perhaps there is a warning in this experience; that we should guard against filling our lives with the props and supports which the faltering soul sometin demands on its spiritual journey that we permit them to blot out the most sustain help of all—the face of the Master.

—MARGARET UMBERGE

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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BELLE OF THE ULC - - - - - - - - - - - - - - 21
Judy Ford, the Luther League executive, was a popular delegate at Dayton

)VER PICTURE. ACCENT ON YOUTH
Dayton convention. Roger Williams, nous popular pianist and a member the Lutheran Laymen's Movement, ertained guests at LLM banquet dur- the convention. Among Dayton dele- tes was Miss Judy Ford, president of Luther League of America. After is Ford's report, Dr. Fry commented it "we can be grateful for youth dership of that caliber." For more ut Mr. Williams see page 17 . . . for story about Miss Ford, page 21.

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THE CHURCH IN THE NEWS

French city host to LWF leaders . . . Citizenship of U.S. cardinals challenged . . . Hate propaganda, synagogue bombings condemned

Reformation Day observed

The 441st anniversary of the day when Martin Luther nailed the 95 Theses to the door of the Castle Church at Wittenberg was widely observed throughout the world on Oct. 31. Once celebrated only by Lutherans, the event in recent years has had growing commemoration among all Protestant groups.

Special services and interdenominational rallies were held throughout the U.S. and Canada. In New York, Madison Square Garden was the scene of a well-attended meeting at which a 1,500-voice choir participated. Dr. Robert Hershey, pastor of Holy Trinity Lutheran Church, was liturgist. Preacher was Dr. Henry P. Van Dusen, president of Union Seminary.

France's Lutheran churches had an unusual observance of the event. With the Lutheran World Federation's Executive Committee meeting at Strasbourg, Lutheran pulpits in northeastern France were occupied by leading churchmen from all parts of the world. The French Lutheran Church of the Augsburg Confession of Alsace and Lorraine has 241,000 members in 206 congregations.

In the Southern Hemisphere, where Reformation is a springtime festival, many congregations used it for confirmation services.

LWF considers research, radio

Major proposals facing the fifty Lutheran leaders at the LWF Executive Committee session on Oct. 27 were plans for the establishment of a confessional research foundation and for a powerf radio station in Africa. Dr. Frankli Clark Fry, United Lutheran and LW president, conducted the meeting.

The proposed foundation would e gage in theological research, paying pa ticular attention to the present teachin of the Roman Catholic Church. Suc a study had been authorized by the LW Assembly at Minneapolis in 1957 in vie of changed doctrines of the Roma Church since Reformation times.

The radio station, sponsored by t LWF Commission on World Missio would be located in eastern Africa. would beam programs to India, the Mi dle East and Africa, aiding Lutheran m sions and young churches in many lan

Time and place for the fourth assemb of the world body, which includes re resentatives of most of the world's million Lutherans, would also be deci by the committee. An invitation for 1963 Assembly at Helsinki had been ceived from the Lutheran Church Finland.

The cardinals' problem

A dilemma of church and state v facing the Roman Catholic cardinals fr the U.S. who cast their votes for a n Pope Oct. 25 at Rome. Their num was cut to two by the sudden death Detroit's Cardinal Edward Mooney o

REFORMATION SCENE RE-ENACTED IN MILWAUKEE
Youngsters post "95 Theses" on door of Ascension Lutheran Church

hour before the balloting began.

If the man they were electing was ely the head of a religious body, claims at the U.S. should have diplomatic presentation at the Vatican would be oved groundless. Such demands have ways been based on the premise that e Vatican is an important sovereign te.

On the other hand, if the cardinals re voting for a man who would head foreign state, they were voiding their S. citizenship. The McCarran-Walter t bars American citizens from par-ipating in "a political election in a reign state." As recently as last year e U.S. State Department listed the tate of Vatican City," which the Pope tomatically heads, as a sovereign state. Protestant spokesmen raised the issue th the U.S. State Department. Loftus cker, State Department legal adviser, said he regarded the papal election as "non-political" since the Pope's rule over the "State of Vatican City" is "only incidental."

Some Italian newspapers gave prominence to the question, pointing out that under Lateran Pacts of 1929 cardinals are regarded as citizens of Vatican City.

Bomb attempts denounced

Bombings of synagogues at Atlanta, Georgia, and Peoria, Illinois, and a bomb threat against a Unitarian Church at Arlington, Virginia, were widely denounced throughout the country. Two hundred worshipers and 250 church school children were hurriedly evacuated from the Arlington church on Oct. 19 when the guest speaker was to have been Rabbi Emmet Frank of Alexandria.

Five men held for complicity in the Atlanta bombing were said to have dis-

tributed violently anti-Jewish literature.

At Charlotte, N. C., the Mecklenburg Ministerial Association declared, "We view with Christian concern certain outbreaks of violence against minority groups everywhere and particularly in our Southland . . ." The resolution condemned "any resort to violence" and asked Christians to "manifest the love for our fellowman which characterized our Lord Jesus Christ's ministry."

The Rev. Gerald E. Kuhn, Missouri Synod pastor at Falls Church, Va., pointed out that "the 'anti' groups always end up being anti more than one thing. They are anti-integration and anti-Semitic and then they go on being anti-Presbyterian, anti-smokers, and the end is not in sight."

Southern Baptist Christian Life Commission denounced violent acts, charging that "inflammatory statements and defiant acts of certain elected public officials" were responsible for "disrespect for law" and a "spirit of rebellion."

Hate mail scored

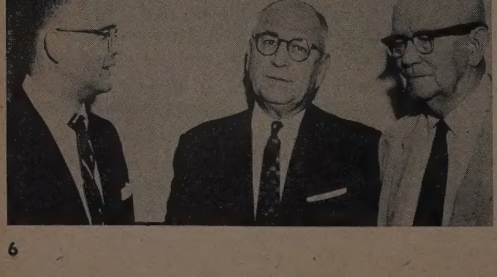
Blame for recent bombings of and bomb threats against churches, synagogues and schools was laid by federal authorities to "a substantial increase in the mailings of hate literature." Anti-Negro and anti-Semitic publications are being widely distributed in some areas, the officials reported.

Herbert Warburton, general counsel of the Post Office Department, and Malcolm Anderson, assistant U.S. attorney general, said their departments would cooperate in prosecuting "publications which violate existing law." They pointed out that many "warped and abhorrent" publications are within the law since they do not openly advocate "arson, murder or assassination." New legislation would be planned to permit the Justice Department to move against distributors of "hate propaganda" within the "framework of constitutional guarantees of freedom of speech," they said.

"Emergency Brotherhood Week" was proclaimed in Rhode Island by Governor Dennis J. Roberts after a "hate sheet" called *Common Sense* had been distributed throughout the state. U.S. Senator Theodore F. Green asked a postal ban on the publication. He said its claim that it was "anti-Communist" had been labeled by the House Committee on Un-American Activities as a "poor disguise for some of the most vitriolic hate propaganda ever to come to the attention of the committee."

Virginia called totalitarian

To forestall admission of Negroes to formerly all-white schools in Norfolk, Charlottesville and Front Royal, Virginia's Governor J. Lindsay Almond has closed the schools. The state's pla



"BRAINWASHED by Communists," Governor Orval Faubus charged after Washburn (Arkansas) Presbytery condemned his school closing edict. Officers of presbytery (Rev. J. A. Mahon, Jr., moderator; Dr. T. B. Hay and Rev. Charles S. Harley) asked apology, but governor made no

lled for using churches and other pub- buildings for segregated classrooms. lost church bodies took strong stands gainst such a move, but there were some eaks in the wall.

In Front Royal, the 800-member First aptist Church overrode objections from s pastor and voted 110-43 to permit use the building for a segregated "private hool." The smaller Marlow Heights aptist Church later followed suit.

The Rev. Paul L. Stagg, for 11 years astor of the First Baptist Church, said dissociated himself from his congrega- on's action. Most members did not vote cause of "the threat to their security," said. "If you have ever been in a talitarian situation, you will know the ychology which has prevailed here. It fear—fear of job, status, prestige, loss business."

In Little Rock, Arkansas, 400 white udents locked out of public high schools osed by Gov. Orval Faubus to avoid tegration enrolled in a Baptist high hool set up with the co-operation of e city's Southern Baptist churches. A naller group was attending an academy ganized at Trinity Episcopal Cathedral.

Church failure chided

The church "has fallen far short of acticing what it preaches" in issues of cial integration, Dr. Robert E. Van eusen, Washington secretary for the ational Lutheran Council, told 1,000 legates at the 96th Pennsylvania Sab- th School Association meeting.

Interracial churches and Sunday hools are the exception rather than the le in Pennsylvania as in the South, Dr. n Deusen declared. The speaker ded, however, that the "voice of the ristian church on behalf of racial otherhood has been instrumental in eating the climate which produced the U.S. Supreme Court decision ordering public school integration."

Splinter group backs Reds

Lutheran and Roman Catholic leaders in Germany's Soviet Zone had maintained a solid front against Communist efforts to lure people away from the church. Outspoken Lutheran criticism of Red youth dedication ceremonies, an atheist counterpart for confirmation, and of other Communist anti-church moves had won wide support, caused resignations of some government leaders.

Relations between the churches and the government had been worsening in recent months. Bishop Otto Dibelius, stalwart Berlin churchman, had been barred from the East Zone, was called a "stinker" and a "NATO bishop" on billboard posters recently erected. In Marnitz, a circular sent to parents by school officials accused Lutheran Pastor Schmidt of "blackmail" for urging that catechetical courses be completed before children attended the Communist "youth hours." The circular said, "The scientific discoveries of Marxism have uncovered and refuted the untenable views of Christian teaching in a thousand ways."

First split in Lutheran ranks was reported this month as a "League of Evangelical Pastors" issued a statement that youth dedication rites were "not in conflict with the Christian faith." The league said the Reds had "liberated" the church from "bourgeois capitalist systems which are alien to the Gospel." Heading the league was Pastor Wolfgang Kaffier of Weizdorf, near Dresden. Another leader was Pastor Karl Kleinschmidt of Schwerin, who had previously served Red causes.

Lutheran leaders in West Germany said the league had about fifty members and that they regarded it "with reservations."

Pastors should stay

Fearing that their lives were endangered because they had denounced Communist youth dedications, two Lutheran pastors early this year had fled from the East Zone to West Berlin. Pastors Hans Gerber of Ruhlsdorf and Heinrich Rommel of Bernau were accused by Berlin-Brandenburg church authorities of failing to keep their ordination vows, but were cleared by a panel of pastors which found that they had actually been in personal danger. Church officials then appealed the case to a full church court.

Formal trial late last month aroused wide attention and comment in Germany. It broke up when Dean Hans Asmussen of Kiel, chief defense counsel, resigned after charging the court with being "partial and prejudiced" and "obviously bent on making an example" of the two pastors.

The Council of the Evangelical Union Church, of which the two pastors are members, declared that it had "full understanding of the inner and outer afflictions" of clergymen in the Soviet Zone but held that for a pastor to leave his parish on his own account is "irreconcilable" with his ordination vow.

More mixed marriages

More than half of the Rhineland Protestants who have gotten married since 1950 had been wed to a Roman Catholic partner, a study by the Lutheran Church of the Rhineland indicated. Comparable figure for 1950 was 30.7 per cent, the study said. Proportion of mixed marriages is higher in the Rhineland than elsewhere in Germany because its population is evenly divided between Lutherans and Roman Catholics. However, more than 25 per cent of German marriages in 1956 were mixed unions, compared to 1901 when the percentage was nine.

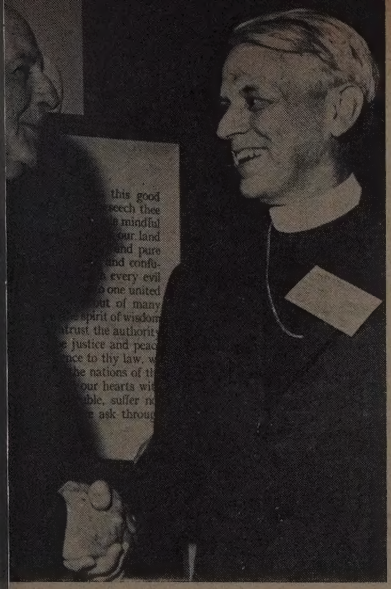
Both Lutheran and Roman Catholic leaders have issued stern but evidently ineffective warnings against mixed marriages. The Bishops' Conference of Germany's United Lutheran Church recently counseled young people to avoid the "heavy burden of a divided faith." In mixed marriages, Lutherans were told not to promise to bring their children up in the Roman Catholic faith.

Jesuit TV grant upheld

Loyola University, operated by the Roman Catholic Society of Jesus, has been granted a license to operate a commercial television station on Channel in New Orleans.

The Federal Communications Commission's grant was challenged by James A. Noe, former governor of Louisiana and operator of radio station KNOE, an unsuccessful applicant for the channel. The Jesuit university was under "foreign control," Mr. Noe charged, and no alien or "agent or representative" of an alien may operate a radio or TV station in the U.S., according to the Federal Communications Act.

Last month the U.S. Circuit Court of Appeals in Washington upheld the TV grant to the Roman Catholic institution. An opinion by Judge George T. Washington said, "We recognize that the Society of Jesus is a hierarchical organization" and that the university's head is appointed by the leader of the order "who is presently a Belgian citizen residing in Rome." The court found that the university was not directly controlled by a foreign group and added that the law was intended to curb alien activities against the government in time of war. "The relationship of Loyola to the Society



ESIDING BISHOP Henry Knox Sherill ngratulates his successor, Bishop Arthur Lichtenberger of St. Louis, at Protestant iscopal convention in Miami last month

ety of Jesus hardly seems to endanger r national security," the judge com- ented.

mish lose 19 horses

Old Order Amish Mennonite com- unities in Ohio had defied U.S. tax col- tors, refused to pay Social Security f-employment taxes levied against rmers. Social Security is a form of in- rance, the Amish held, and they be- ve purchase of insurance implies lack faith in God's providence and repre- nts an attempt to escape the judgments God.

Several bills in Congress which would ve excused religious objectors from yment of Social Security taxes had en quashed by the administration, so ternal Revenue agents last month ned to a "last resort" to get their tax money. Since the conservative Amish farmers do not use modern farm machinery, the only available commodity was their horses.

Revenue agents swooped down on a dozen Amish farms around Canton, seized 19 buggy horses. They did not take draft horses, in order that fall farm work could continue. The horses would be sold at auction unless their owners redeemed them, Internal Revenue Service spokesmen said.

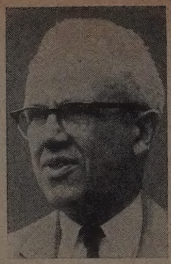
ELC tries "church-of-month" plan

Members of the Evangelical Lutheran Church will be asked to join a "Church of the Month Club" by contributing a dollar or more for each of at least six home mission churches each year. The plan, launched last month by home missions director Dr. Philip S. Dybvig, will be used to provide buildings and equipment for new missions in addition to regular church funds.

"Church of the Month" for October was Bethel Lutheran, St. Petersburg, first ELC congregation in Florida. A different mission will be recipient of the gifts each month. The plan was developed first by the Evangelical Covenant Church of America, where it has been known as the "Frontier Friends," according to Dr. Dybvig.

And so forth

Methodists in North Carolina have started a $5 million drive to build new colleges at Fayetteville and Rocky Mount. Church-related colleges are "indispensable bulwarks" against "materialism and aggressive atheism," a Christian higher education rally was told. Gov. Luther Hodges, a Methodist, said states can't "carry the whole load" in education, urged "whole-hearted support" to church colleges.



WASHINGTON

By ROBERT VAN DEUSEN

HALTING NUCLEAR TESTS

THE IDEA of stopping the tests of A-bombs and H-bombs has become a national and international football. When Adlai Stevenson proposed in the 1956 presidential campaign that the tests be halted, he struck a live issue.

After the election, the issue persisted. Scientists claimed that any major blast on the earth's surface could be detected, and that this provided an opportunity to take a dramatic first step without having to negotiate an agreement on international inspection. Atomic Energy Commission and Pentagon opposed the idea.

Russia saw the propaganda value of halting nuclear tests, since fears were increasing around the world over the effect of radioactive fallout and pollution of the earth's atmosphere. While the U.S. hesitated, the Soviet Union announced a unilateral suspension of tests. The Russians warned that continuance of their voluntary ban would depend on the willingness of the U.S. and Great Britain to do the same.

THE SOVIET UNION had just completed a series of nuclear tests. So the U.S. and Britain proceeded with their own series, at the same time expressing a willingness to negotiate an agreement to halt tests for a limited period of time. They suggested that scientists of the atomic nations get together to study the question whether a ban on nuclear tests could be adequately checked through an international detection system.

The hopes of the world rose when the scientists announced their conclusion that an agreement to stop nuclear tests could be enforced through presently known methods. Pressure increased to proceed to the next step, a conference to work out an actual agreement, set for Geneva, beginning Oct. 31.

Jockeying for position

MEANWHILE, Russia resumed its testing of nuclear weapons, blaming the U.S. and Great Britain for not having followed its initiative. Soviet leaders claimed that the two western powers had set off over 100 blasts in the interim, and said that they intended to catch up.

The U.S. proposed that all three powers agree to a year's suspension of testing, beginning on Oct. 31 with the opening of the conference. Russia countered with a proposal for a permanent ban.

The two sides took their case to the General Assembly. The Soviet Union and India submitted separate resolutions calling for an immediate end to nuclear tests. The U.S. and 16 other nations presented a proposal that the UN urge the suspension of tests during the Geneva conference, and call attention to the importance of technical talks on prevention of surprise attack, and of negotiation of world-wide disarmament.

The Pentagon and the Atomic Energy Commission expressed doubt about the value of the proposed global detection system, and opposed even a year's suspension of nuclear tests. President Eisenhower sided with the State Department and backed the American UN proposal.

As the conference opened, the world watched and waited. Almost any agreement granting a breathing-spell in the nuclear arms race would be welcome.

anadian affairs

CBC AND RELIGIOUS TV

IN PLANNING and under preparation more than a year, the Canadian oadcasting Company's "Heritage" pro- im got under way on Oct. 12. It is a ies of thirteen half-hour films "showing Canadian Church in action." All the jor denominations in the country are tured, including the Jewish and East- Orthodox.

Entire cost of the production is being ne by CBC as a part of its religious ogramming. Supervision was provided the National Religious Advisory Coun- a group of Protestant and Roman tholic clergy.

One member of the council is not too ppy with the result. The Rev. George rnemann, its chairman, and pastor of John's Lutheran (Missouri) Church, ronto, said in a newspaper interview t Canadian churches lack both "the s" and "the finances" to pay for and ange their own television series and unfortunately must depend on CBC.

Pastor Bornemann said he felt that h church could have put across its n message more dynamically by pay- the shot and not compromising by ting with other churches. As a sec- l best he would like an advertiser to nsor a church series as preferable to C. The ideal would be for the church raise and spend the money as it saw "and not depend on the whims of body outside."

Mr. Bornemann also took exception CBC's decision to show "Heritage" on day afternoons, not on a weekday.

"If they want us on Sunday," he said, ey should give us a prime spot like M." The program had originally been eduled for Wednesday evening.

The Rev. Brian Freeland, assistant supervisor of religious programs for CBC, did not agree with the advisory council chairman. He said that the series was worked out through "give and take" by the churches with no compromise necessary. "We on the advisory council have a long record of churches working together smoothly without compromise.

"The series is designed not for the church-goer," he said, "but for the person who stays away. It will give him a chance to find out what he is against. It may show him that his views of us are a caricature rather than the real thing.

"What we are trying to do is to show ordinary people doing ordinary things for no earthly reason—it's a heavenly one. We will try and present an honest attitude with no hokey pokey or hard sell."

MR. FREELAND also pointed out that CBC gives 4 per cent of its radio time and 2 per cent of its television time to the broadcasting of religion. In other words, religion does better than sports. CBC's subsidy of religious programs has been estimated at $130,000.

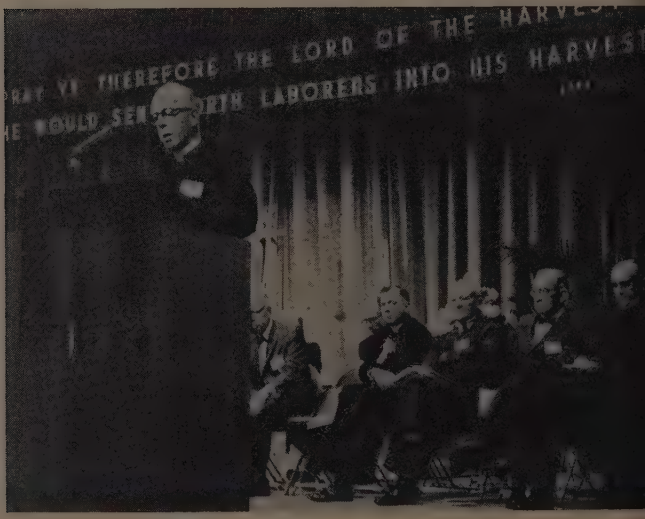
One of the Heritage films is called *We Are the Lutherans.* It is scheduled for showing on Sunday, Nov. 30. An advance listing gives this description:

"The birth of the Lutheran Church 400 years ago and the church as it is today are studied. The early history of this church is illustrated with 15th and 16th century German paintings, woodcuts and carvings. Lutheran precepts regarding worship, education and the Christian life are translated into the modern Canadian and world scene."

Most of the films were made by independent companies, often using amateur players. A second series is planned for 1959.

—NORMAN BERNER

THE BIG STORY AT DAYTON



UNITY COMMISSION REPORTING . . .

At 5:08 P.M. on Oct. 14 the final vote came on whether delegates to the Dayton convention approved the work already done on merging the United Lutheran Church with three other American Lutheran churches. There had been three discussion periods, totaling four and a half hours, and a half-dozen major questions had been debated.

The "aye" vote was loud and almost unanimous on the resolution stating that the United Lutheran Church "has heard with thanksgiving and rejoicing of the progress of the merger negotiations" a "encourages its representatives to their further best endeavors toward realization of the desired goal."

This would probably be the last cha for a United Lutheran convention to bate specific points in the merger pl ULC President Franklin Clark warned. The 1960 convention will limited to a straight yes-or-no vote

By G. ELSON RU

nited Lutheran Church took big step toward oting itself out of existence. Criticisms of erger plans were rejected by large majority

e whole constitution and bylaws of the proposed urch.

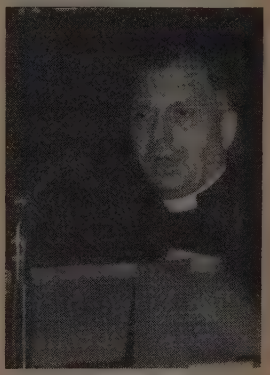
The 1958 convention had the options of 1) dropng the merger (nobody wanted this), 2) requiring astic changes, 3) mildly suggesting changes or approving all that has been done.

NOT MANY DELEGATES at Dayton were fully satised with plans for the new church. But they were eager for the merger that they refrained from harp criticism.

There is "a very considerable feeling of frustration n the part of just everybody concerned," said Presient Fry, "in a complicated, multi-party negotiation, bove all in one leading to a union of churches." ut, said Dr. Fry, "when you authorized us to enter to negotiations with others, you understood that e were not inviting the others to accept a carbon opy of our own church."

Comments on the merger plans which were made the Dayton convention will be carefully studied y ULC members of the joint merger commission,

Dr. Carl Rasmussen said . . .



President Cooper explained

es. Clarence C. Stoughton thought deaconess work should have a commission of its own

Pres. Franklin Clark Fry was frustrated . . . confident . . . jovial

Dr. Fry promised. "We shall at all times strive to the best of our knowledge and ability to uphold what we believe to be the preferences and above all the strongly expressed views of what seems to be a prevailing majority in the ULCA."

But, said Dr. Fry, "it's quite obvious that there can't be 700 negotiators from each of four parties."

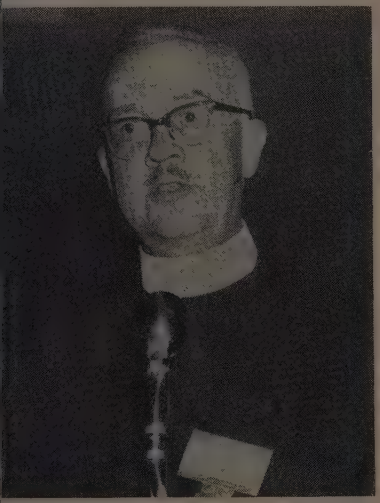
ON THREE points regarding the merger, specific motions suggesting changes in the plans for the new church were put before the Dayton convention. On all three points the convention refused to endorse the proposed changes.

One point was the splitting up of the three functions of the ULC Board of Social Missions. One of these, evangelism, is to be committed to a board of evangelism. The others—inner missions, social action—are assigned to commissions working under supervision of the executive council.

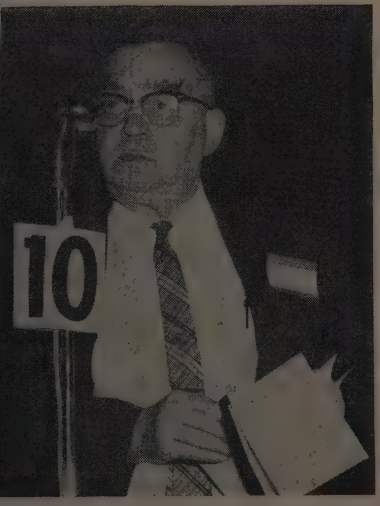
Dr. Dwight F. Putman, Central Pennsylvania Synod president, made the motion that "it is the sense of this convention that the inner mission and social action responsibilities in the propose church should be cared for through board constituted for this purpose."

Pres. Walter Wick of Indiana Syn thought emphasis on "living tradition might lead to the Roman Catholic ide of an authoritarian church organizatio

He said the social action department the ULC Board of Social Missions s done excellent work in "making our ople conscious of our obligations and sponsibilities as Christian citizens."



of. A. C. M. Ahlen said Masons are deists



lan at microphone 10—Atty. Alex Miller

Putting this work into a commission instead of a board might tend to limit it to producing statements and declarations instead of conducting an educational program in the congregations.

A "SENSE MOTION" was introduced regarding deaconess work, which is supervised in the United Lutheran Church by a board but would be a responsibility of a division of women's church vocations in the board of college education of the new church. Dr. Clarence C. Stoughton, president of Wittenberg College, moved that "it be the sense of this convention . . . that the Joint Commission on Lutheran Unity give serious consideration to a Commission on Deaconess Work . . ."

Several speakers said they thought the deaconess work "would wither away" under the new arrangement. Mrs. Frank Herzel, a Pittsburgh Synod delegate, said the plan "does not take into account the importance to the church not only of the service of deaconesses but also of the fellowship of the diaconate" through the motherhouse system.

Dr. Fry left his post as presiding officer to speak as a convention delegate on both of these sense motions. He said he was "fully aware of the peril of proceeding to do as I am doing now" and that some might think he was trying "to force conformity to what has been suggested." Dr. Fry argued that there is no justification for the fears expressed regarding social missions and deaconess work.

A THIRD "sense motion" which was defeated by a heavy majority was on barring pastors to be ordained in the new church from membership in "organizations which claim to possess in their teachings and ceremonies that which the Lord has given solely to his church." It

was understood by delegates that this referred to the Masonic order and similar secret fraternities.

The Rev. Luther F. Schlenker of Perkasie, Pa., moved that "the matter of the membership of the ministry in certain organizations be reconsidered by the Joint Commission on Lutheran Unity." Dr. Fry said that action on this motion was "undoubtedly the most serious decision which this convention will make."

Only one delegate, the Rev. David R. Hoover of McConnellsburg, Pa., spoke in favor of membership of ministers in secret orders and said, "I am a member of the lodge in question and am happy to be a member of that fraternity."

Other speakers asserted that the lodge provision is contrary to liberty of conscience. Dr. Harry Baughman, president of Gettysburg Seminary, said he did not believe "that action of this sort is necessary to accomplish the end desired" and favored persuasion rather than legislation in steering young clergymen away from lodge membership.

Dr. Henry H. Bagger, Philadelphia Seminary president, said "that it simply will not do for us to open the issue again." He is a member of the commission which adopted the secret-society provision for the new church, and said "it is almost impossible for you to understand the tension under which we found ourselves . . . We found ourselves up against a solid wall of opinion that was opposite to ours . . . We yielded only because we felt that we could not hope to go forward in the merger unless we did yield."

Dr. Bagger had five reasons for not liking the proposal regarding lodges. 1) "It violates evangelical freedom" 2) "It establishes a double standard for the laity and for the clergy." 3) "It takes what seems to me to lie in the area of pastoral counseling on the part of the church with its ministers and puts it over in the field of discipline." 4) "I am forced by this to make a judgment where I am ignorant both in terms of outright knowledge and in terms of experience." 5) "It makes me discount the sincerity and the judgment and the theological acumen and correctness of some of my brethren who, having been members of lodges or being members of lodges, have not found that it has violated their Christian conscience."

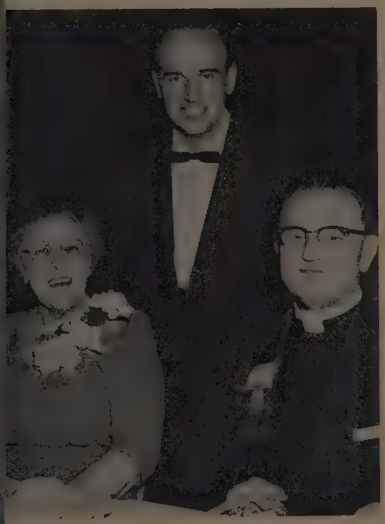
But, said Dr. Bagger, "because a careful weighing of the situation seemed to demand that we yield on this point, I yielded."

Some delegates feared that the rights of the congregations were being transferred to the general church in the new plan, and pointed out that "each congregation will be expected to assign, by its constitution, its property rights" to the synod in case it disbands or breaks its connection with the denomination. Dr. Fry replied that this provision is about the same as the one now in force in most of the ULC synods.

There was discussion on the relation of synods to the united church. Dr. M. L. Hamsher, former Central Pennsylvania Synod president, said the growth of the United Lutheran Church through 40 years is due to a unity of spirit which resulted from voluntary co-operation rather than the "authority of outward power."

He said the church is "not limited to the place where the executive board or the officers are, or where the convention is, but the church is wherever the congregation is." He opposed the provision for membership on seminary boards of a minority of individuals nominated by the board of theological education. Dr.

G EVENING for Weertz family. Dr. F. J. eertz, former pastor of biggest ULC urch (St. John's, Des Moines) and Mrs. eertz, are parents of Roger Williams tage name) who gave "pop" piano re- tal at the Dayton stewardship dinner



Hamsher said five such persons should be enough, and that they should be advisory only.

DR. ALEX M. MILLER, a Des Moines, Iowa, attorney, wanted to know at what point the authority of the synod in rela-

Dr. Emerson Reck of Wittenberg College and ULC Secretary F. Eppling Reinartz who had to live through the convention on sandwiches—didn't have time for meals

TAGE SETTING in Dayton's Memorial Building gave church-like look to big auditorium

tion to the authority of the general church would be made clear. Dr. Fry replied that "the constitution of the synod will specify the operations of the synods, and the constitution of the synod must be approved by the church. I would assume that after the original model constitution for synods is adapted by the merging convention of the church that the specific adaptations of that model constitution that will be adopted by the synods would be approved by the executive council rather than by the convention."

Three books of ballots (20 pages) had to be tallied by election committee. Dr. Richard H. Heindel, president of Wagner College (center), was chairman of committee in charge of counting them all

Dr. Fry said he had difficulty understanding why United Lutherans "would see specters in the dark" when they will comprise 80 per. cent of the merged church. It was more reasonable, he thought, for members of smaller churches entering the merger to see the specters. "What we will have to watch out in the new situation," he said, "is that we will be responsive to good faith, and will regard the views and convictions of others."

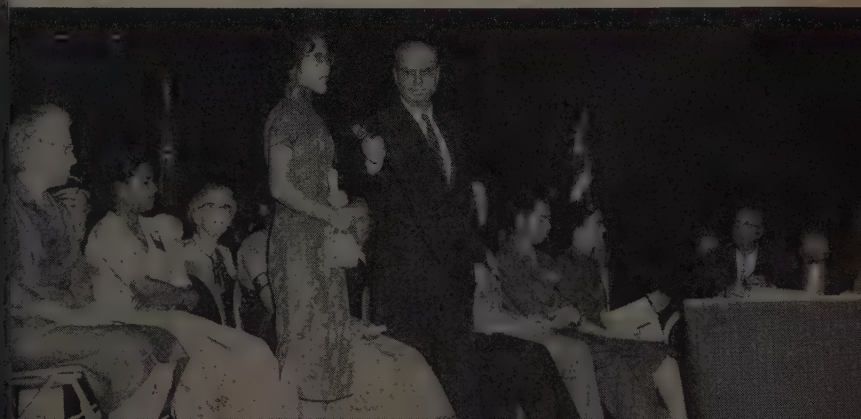
A half-dozen points were made regarding boundary lines of the proposed new synods, pertaining to New York, Delaware, Maryland, West Virginia. One delegate favored a metropolitan Washington synod, including Virginia and Maryland congregations adjacent to the District of Columbia. The Slovak Zion

DEACONESSES then and now . . . It's 75 years since their work began in the U.S. There are 165 in active service now; 12 of them were consecrated since the 1956 convention

EW *Service Book and Hymnal* is going o third printing, said Dr. Edward T. rn III, chairman of Commission on urgy. Convention delegates vigorously plauded the work of the commission

LUTHERANS from India who are now graduate students in the U.S. charmed convention by gracious manners and dress. Andhra Church in India now has a membership of 254,462, is self-governing body

AGE WAS FILLED with nationals of Asia, Africa, South America, at a "meet the ess" program when newsmen queried them on how their churches are responding to w policy of transferring leadership and ownership of church property to them. They ve optimistic reports, but said they still want missionaries to help in the work



Synod of the ULC expressed a preference for continuing as a linguistic synod rather than being divided geographically among other synods.

NOBODY RAISED a question on the change proposed regarding American missions, with a field staff working out of central headquarters taking over most of the work now done by synodical mission superintendents. A few such matters, though, were vigorously debated by delegates in the convention hall corridors. Delegates were encouraged to put their ideas in writing and forward them to the Commission on Lutheran Unity through the secretary of the church.

Next step in the merger negotiation is that a transcript of the whole discussion at Dayton will be provided to each ULC member of the commission. Points raised will be considered carefully. The commission meets in Chicago Nov. 6-8.

According to a motion adopted in Dayton, boards (such as foreign missions) of the merging churches will be encouraged to hold occasional joint meetings to begin to plan co-operation so the transition to the merged church can be made.

There is no promise in the merger plans to carry over all executive personnel from the four merging churches into staff positions in the new church. Each board and commission coming into existence will be new, and will have a free hand in selecting a new staff.

SOME MEANS will have to be worked out to insure representation of each of the merging churches among those chosen for positions in the new church. No guessing is yet in order regarding who is likely to be elected president of the new church. Dr. Fry told the Dayton delegates that "there is a very, very scant likelihood that I will have anything to do with administration in the new church."

DELEGATES laughed readily at every touch of humor, applauded readily and loudly paid close attention to speeches, went home feeling they had done all they could to speed progress toward Lutheran unity on which next convention will take decisive vot

Belle of the ULC

THIS PICTURE MADE NEWS — JUDY FORD WITH HOOLA HOOP

THE ONLY PICTURE from the Dayton onvention that went out on the Asso- ated Press wirephoto service was not ne of dignified clergymen debating hurch merger. It was of a pretty, 22- ear-old North Carolina girl twirling a ola hoop on the convention platform. hat was news.

Judy Ford, first girl-president of the uther League of America, was trying to rove that young people can be playful nd full of the joy of life and still be erious-minded and responsible Chris- ans. She was a delegate to Dayton rom the North Carolina Synod.

This year she's a schoolteacher, divid- ng her time between the white and Negro igh schools in Concord, North Carolina. he teaching won't last long, because ext September Miss Ford expects to be arried, just after she completes her two- ear term as Luther League president.

"I can't exactly say that this Luther eague job has interfered with our mar- iage plans," she explained, "because I ccepted the ring after I became presi- ent. But we would have been married arlier if I hadn't been elected." The ortunate bridegroom-to-be is a phar- acist, William Hauser. "We grew up n the same church and his father is my amily doctor," explains "Madame Presi- ent."

LEAGUE WORK has taken Miss Ford into any parts of the United States and Can- da in the last year, and included a six-week sojourn in Europe where she represented American youth at a Lutheran World Federation conference.

Being spokesman for Lutherans of America at an international conference was the climax of Judy Ford's ten-year career in the church youth organization. The career began when she joined the Luther League in St. John's Church, Cherryville. Several times she was elected president of the league, then got district and state offices, and eventually became a member of the Luther League of America executive committee.

At Lenoir Rhyne College where Judy was graduated last spring, she maintained an "A" average, was voted "best all-round senior girl," was editor of the campus annual. She's also a debater (took first place in the South Atlantic debate tournament), a fine after-dinner speaker, sings, and is a charming conversationalist.

But young Miss Ford won't get too high an opinion of herself, at least as long as she occasionally is around her chatterbox 13-year-old sister Susan.

"She's awright," said Susan, "but I like it better when she's not here. Then I can have her bed and have some of my girlfriends in."

The church's Luther League president smiled gently at her impish sister.

Summer before last, Judy taught at a camp in Florida for a week and had promised Susan that when she returned she'd bring an alligator. She rode as far as Columbia, S. C., with Dr. James A. Keisler, director of the evangelism missions for this region. She had the alligator in a box with holes in the top. When Dr. Keisler took Mr. Gator and Miss Ford to catch a bus the station man turned a nose up and a thumb down.

"No soap," he said. "No alligators allowed."

A CASUALTY and his consoler. John Pfeiffer of Wittenberg College choir fell in leaving stage, broke arm and wrist, spent few days in hospital. Judy and Choir Director David Miller cheered him up

JUDY FORD at home in North Carolina. Her convention report for the Luther League got especially good attention

By that time, Judy had become quite fond of Mr. Allie. After Dr. Keisler flatly refused keeping Allie for himself, Judy neatly tucked the box under her arm (her kerchief around it), and boarded the bus.

"Most of the trip," she said, "I coughed when Mr. Gator wiggled and made a noise. That way the rest of the passengers didn't become alarmed, and I didn't get thrown in jail."

Judy readily admits that being president of 60,000 young Lutherans is the biggest job she has ever had.

"It sometimes scares me to think about it," she admitted, "but then I know that I've got some wonderful people working with me, and some more wonderful people just within telephone reach waiting to give me assistance and advice if I need it."

It is a wonderful organization, she said, with wonderful people at every turn.

SENSATIONAL SERVICES

THE PASTOR noticed the gleam in Jim's ye. "Dyagettainvitashun?" the words ame rushing out. "What invitation, im?" responded the pastor. "Yameanhey didnaskyatoperformdaceremony," im burbled.

"What are you talking about?" "Well," nd now Jim spoke more slowly, "they're oing to have a wedding out at the skating rink and they're looking for a minster to conduct the service. I knew they ouldn't ask you. You'd never put up ith that kind of shenanigans!"

Evidently some pastors do, for several eeks later the story made front-page ews. "Couple married on roller skates."

That's about the most ridiculous perersion of a church service I'd ever heard f. The church tries to provide forms f worship which will breathe the spirit f God, assuring to troubled men and omen the blessing of his presence. Then ome people come along and try to put ip and sensation into the services.

THERE ARE ALL sorts of stunts conected with church services. One can't elp but feel that the persons responsible ave more of the spirit of Ringling Brothrs than of our Lord. Weddings seem to ome in for more than their share of the ensational. Young couples are married n bathing suits, on roller coasters, before V cameras, and even on horseback.

Then too there is an endless list of additions" to the regular services of the hurch. One reader complains of the lood of photographs which announce the resentation of *"Pro Deo et Patria"* wards to Boy Scouts all over the land.

Certainly the provision for an award which stresses the religious life is a welcome addition to an otherwise secular organization. But is the service on Sunday morning the time for such a presentation? Will we interrupt our conversation with God to make these awards?

ONE HAS to remember that what the church does in its orders of worship is to be aware of the presence of God. We speak with him, in prayers, hymns, and psalms, and he with us in lessons, sermons, and sacraments. Is it right to break into this thrilling interchange for some of the purposes already mentioned?

Take the wedding ceremony again, for example. No doubt the couple who were married on roller skates or on horseback are very fond of their favorite recreation. Perhaps they first met at a roller rink or riding on a range, and they think that to enter into the vows of matrimony in a similar environment will make their marriage more significant. But does it really?

This isn't a plea for big church weddings. Often there is just as much danger that the attention to details of ceremonies (not the church's, but the world's) will overshadow the simple yet truly important meaning of the order prescribed by the church.

The same is true at regular services. Some pastors and congregations think they've got to "put on a show" each Sunday morning. To get the people out they think they need an extra added feature. Who hasn't seen the advertisements in the newspapers where the churches hawk their services like the movies in order to attract attention? "Come and see the altar bathed in a million geraniums!" "Hear

our beautiful soprano soloist sing Schubert's 'Ave Maria'!" "One hundred happy ushers to give you the strong right hand, a hearty smile, and a glowing welcome!"

BUT IS THIS why the crowds followed Jesus? Some people did. They wanted a show. But on whose side were these crowds on Good Friday?

All sorts of gimmicks are seized upon in some quarters of the church, and no one is the least bit perturbed. But let a conscientious pastor attempt to show his people the genuine beauty of a well-conducted service. Let him try to remove children's recitations from the children's day service, end the operatic flourishes of soloists, or quietly introduce something which he feels will add beauty and warmth to the service, and there is a roar of discontent.

A pastor wrote recently to tell of the up-hill battle he faces. When an effort was made to return the parish to the use of the regular service (the congregation in a pastoral vacancy decided to throw out the "forms") the reply made was that if any wanted the "forms," they could have the church one month and the rest of the congregation would have it the next.

Of course that pastor has to work slowly and patiently to bring his people to an appreciation of even the simplest use of the prescribed orders of the church. But with care and love the day should come when the people will appreciate them more than circuses.

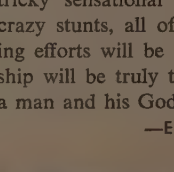
OUR ORDERS OF WORSHIP have something to say. What they say, they say well. Other churches recognize this, as THE LUTHERAN reported a few weeks ago in telling of a Methodist church which is now using old copies of the *Common Service Book*. Shall we not learn to appreciate the treasure which is ours, taking time to think of what we do and say in our services?

I am convinced that any congregation whatever its background, can come to know and love the forms of our worship and to use them intelligently. And this means that all of the extra sensational attracting devices are unnecessary.

But it takes time. First the pastor must teach his people the meaning of worship, show them the beauty and depth of the forms the church has prepared, and what a proper use of those forms will give the people. If they wish simplicity in their worship, this can be happily done and still the people profit from their worship experience.

If, on the other hand, there is a desire for enrichment, there is room for those additions which appeal to the emotions which are within the limits of Christian tradition. But in both cases the emphasis is properly upon the full flow of God's grace and love for his people. All of the tricky sensational additions, all of the crazy stunts, all of the attention-attracting efforts will be thrown out, and worship will be truly the encounter between a man and his God.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Exploiting death

QUESTION: My question may not be a personal problem in the usual sense, but it is the source of some real personal and family worry. I mean the sale of

pensive crypts. In this area we are ving a "funeral scourge." Corpora- ns are building whole sections of ex- nsive crypts and peddling them at ices that make paupers of the de- ased's relatives.

As I understand it, we frown on glori- ing the body—it is to return to the st. Are we justified in spending for- nes to preserve it? Does the Lord need is kind of preservation for the resur- ction? Is a body placed in the earth at modest cost any less likely to be resur- cted than one that broke up the family increase the dividends of a corpora- n?

REPLY: The greed for money knows no limits and the psychological tricks for victimizing people are of many varieties. Both may override ordinary decency as well as Christian principles. This is an example—one of a number in which death and the tender emotions are exploited. Artificiality and paganism characterize many of our funeral customs today, and if commercialism is to have its way things will get worse rather than better.

Ministers of all denominations could well voice their protests, individually and through their organizations. The church bodies and individual congregations could do the same. Sentiment against these outlandish procedures can be created and suave salesmanship can be overcome, for sanity and truth are part of the Christian outlook.

Burdensome, extravagant expense to preserve a form which returns to the earth is not rational and not Christian. But people are sometimes made to feel that lavish expenditure is necessary, that failure to throw around money is disrespectful to the departed, and damaging to family pride. Such uncalled-for spending benefits neither dead nor living.

Of course, it is legal to sell whatever people can be persuaded to buy, with very few exceptions. It will probably continue to be legal. So such abuses will have to be corrected by more sober thought which is both Christian and rational, upon which better sentiments may be built. Perhaps Christians will organize with a view to eliminating such abuses or to providing necessary services on a different basis. Actually people do not need to put up with such a situation any longer than they consent to it.

UIDE TO BIBLE STUDY

THE TEN COMMANDMENTS

YOU SHALL NOT COMMIT ADULTERY

WHEN THE GOSSIPS began to whisper at Laura Albertson was going to have baby, most people refused to believe. She was young and pretty. But she as a quiet, modest girl, and did not even have any boy friends whom anyone knew about.

Ever since she had stopped school, when she was in the tenth grade, she had stayed home to care for her mother who was more or less an invalid. Laura took care of the house, did the cooking, and

DONALD A. OTTINGER

spent what spare time she had doing fancy work. Once in a while there was an exchange visit, of an evening, with a girl with whom she had become acquainted. But they were never really close friends.

It was a very dull, unexciting sort of life for a 25-year-old girl, and certainly not one that was likely to get her into trouble. That is why few people believed the gossip. It did not seem possible that this quiet, unassuming girl could have become involved with a man—because there was no man.

HOWEVER, THERE came a time when even the most naive could no longer doubt the facts. The baby was born, a little girl. Still no one knew the answers.

The inevitable small-town gossip continued, of course. Some people even suspected the minister; and there were, of course, the inevitable remarks about the milkman and house-to-house tradesmen. But no one really knew anything.

Even in a small community such gossip will run its course. And eventually the whole matter of Laura and her child became accepted. She wheeled her baby in the sunshine of an afternoon and sometimes people even stopped to make the usual complimentary remarks without too much embarrassment. When the youngster got a little older she and her mother attended the Sunday school and church.

To the casual observer, Laura's girl grew up in a quite normal manner, and her life was no different from that of any of her friends who had the required number of parents, and whose coming into the world bore no shadow of mystery. But that was not really true.

Children can be cruel. Laura's girl very soon realized that she had no father. At first, although she wished for a daddy like those of her playmates, she did not realize that one was necessary. Then there came that time, when she was about ten years old, that a playmate, in a quarrel, flung the first taunt at her.

"You aren't so much. You don't even know who your father is. Your mother was never even married."

THERE WERE TIMES, later, when the words that were flung at her were even uglier than these. And the cruelest moments were those when she suspected others were talking about her but could not be sure. Many bitter tears were shed in the night. And there were times when Laura lay rigid in her bed aware of the stifled sobs in the next room but unable to do anything about it.

It must be said that Laura was a good mother. She tried to maintain normal home life. She loved her daughter but did not pamper her. No one knew how much she suffered as she sought to be both father and mother in a world that was never quite friendly.

Laura's girl would have nothing to do with boys at first. Other girls began having dates, but she refused all offers. It was natural that she should not trust them, under the circumstances, but it was more than that. She was not sure she had a right to go out with boys who came from regular families.

She was seventeen when Bill Markey moved to town. He was a sophomore at the university and got to talking to her over the soda fountain at the Greek's where she worked after school and weekends. It was one of those affairs that clicked right away. They both knew it but Laura's girl would not admit it even to herself.

Bill tried for months before she would let him so much as walk her home. When it got to the place where he had to touch

er hand every once in a while just be-
ause it made him happy, she knew she
ust tell him. By that time he had heard
s much of the story as anyone knew,
ut he let her talk. And when it was all
ver he asked her to marry him.

They waited until he finished college
nd then were quietly married in the
arsonage. And it must be said quite
onestly that everybody in town was glad
iat this lovely young bride would now
e Mrs. Bill Markey, instead of just
Laura's girl."

ABOUT A YEAR after this something
appened that brought the whole matter
life again and once more started the
ossip. But, fortunately, the lives of the
iother and daughter had already proved
iemselves. Twenty years of suffering
ere enough. This is what happened.

Dr. Benjamin Davidson died. With his
ife and three boys he had lived in the
g house on High Street for many years.
e had been family physician to most
the people in town, and was highly
spected by all. Dr. Davidson had cared
r Mrs. Albertson through her long in-
alidism and therefore had been a fre-
uent visitor in that home.

When his will was read, in addition
the considerations for the members of
s family, there was a bequest, which,
many people, seemed strange. But
hen they began to remember, they un-
erstood.

"To Laura Albertson, for her loyalty
nd courage, the sum of ten thousand
ollars."

Apparently he had never learned that
ffering has no price.

THE SIXTH COMMANDMENT

A MUCH DISTURBED young man once
id to me, "I wish God had never
eated the sexes." Of course, life would be very simple if all temptations and choices, with their remorses and ecstasies, were eliminated. But then we would be expressionless puppets dangling from cosmic strings, never moving by our own volition.

To enjoy life one must direct it himself, and the greatest enjoyment comes from the best decisions. Watching a child grow up is like watching a spirited horse champ at the bit. Each birthday brings new conquests.

A boy is eager to get his first bicycle, to play baseball with the big boys, to learn to drive the car. A girl cannot wait to wear nail polish, to have her first high-heels. But there is a time for all things, and even these simplest pleasures are weakened if enjoyed too soon.

The fulfillment of love and the accomplishment of procreation are much more serious than any of these eager aspirations. God has placed within our powers the purest joy and the greatest responsibility the world knows. To misuse this gift, or to cheapen it, is an insult to God and the ultimate in foolishness.

OUR ATTITUDE TOWARD those who make mistakes has changed considerably through the years. We have begun to understand Jesus' attitude toward the woman taken in adultery. We have removed, or nearly so, the stigma which once condemned the illegitimate child, realizing his innocence. But no understanding or sympathy can erase the harm that has been done within the self of one who has sold God's gift short.

Perhaps the earliest idea was that a man's wife was his possession and therefore must not be stolen from him. But we realize the commandment has much more serious meaning. The harm is not so much in the act as in the effect upon personality, the misuse of God's gift.

BOOKS

CHRIST MAKES THE SACRIFICE

Eucharist and Sacrifice. By Gustaf Aulen. Muhlenberg Press. 212 pages. $3.50.

The modern liturgical renaissance has focused attention on the sacrament of the altar. Biblical scholarship has been insisting that the early church centered its worship life in the celebration of the Lord's Supper. Ecumenical conferences, such as those at Lund and Edinburgh, have had this as one of the major items on their agenda. Lund said: "When we are unable to share together in the Lord's Supper the pain and scandal of our divisions is most severely felt because we seek the one Lord, and know that we should be able to partake as brethren in the family of God at one table."

The point where ecumenical discussions have come to an impasse has been on the doctrine of sacrifice in the Lord's Supper. The noted Swedish Lutheran theologian, Gustaf Aulen, faces this impasse and has made a noteworthy contribution to its resolution in this well-written and fully documented volume.

Aulen feels that Luther and the Reformation tended to neglect the concept of sacrifice through their emphasis upon thanksgiving and remembrance, in contrast to the Roman view which offered Christ in a new sacrifice at each celebration of the mass. Because of this polemical attitude they lost something of the richness of the eucharistic thought of the ancient church.

Luther emphasized the real presence of the living Christ in the sacrament. But the sacrifice of Christ cannot be limited to the cross. It began with the incarnation, reached its fulfillment in the cross, the victory of which is manifested in the resurrection and Christ's coronation in the ascension. So then if Christ of the cross be present in the sacrament he must be present in terms of his sacrifice, and that he offers himself anew to us at each communion.

What happens through the real presence is that the living Christ actualizes his sacrifice and makes it into an effective present reality. His sacrifice—once for all—is realized by us through his presence in the bread and wine. The bread and wine do not represent his sacrifice. They actualize it.

The words of institution direct attention to the crucified Lord, the real presence to the glorified Lord. These must be kept together. It is the synthesis of them that determines Luther's interpretation of the eucharist.

Aulen is pleading for the idea of sacrifice to be reintroduced actively into our theology of the Lord's Supper. He senses this is a move in the direction of Rome. But he makes a good case for drawing the line sharply short of it.

In the Roman viewpoint the priest offers Christ anew. In the Aulen position, Christ is himself the celebrant, not offering his sacrifice all over again, since it was done once and for all, but actualizing it. He summons testimony from Luther, from the New Testament, from the early church and from modern theologians. His volume is a significant contribution to the present ecumenical discussions throughout the Christian world.

RUSSELL F. AUMAN
Hamma Divinity School

MEANING OF OUR LORD'S LIFE

The Gospel of the Incarnation. By Georg S. Hendry. Westminster. 174 pages. $3.75.

The life of Jesus and the teachings about him are the subjects of a prophetic recall in this important book. According to Dr. Hendry, doctrinal one-sidedness in the teachings of the churches has distorted the gospel so that the full force of the incarnate life of Jesus has been weakened.

The recall, therefore, is to a gospel of the incarnation. This means that the events of Bethlehem and Calvary, centers of doctrinal preoccupation, must be reintegrated with the life of our Lord as it was lived in Galilee and Judea. The whole work of the incarnate Lord must be given rightful valu

The Greek Church strongly emphasized ne incarnation by teaching that Christ be- ame "one with us" in regard to his human ature. In the West the incarnation was nderstood as applying to Jesus' individual anhood—rather than to the wholly new nd redemptive relationship which he es- ıblished with mankind. Therefore, West- rn theologians sought to explain the work f Christ for us in highly formal and legal rms. Thus grew the "theories" of the tonement. The effect was that the atone- ıent was partitioned from the *whole* life f Christ. His solidarity with the human ıce was diminished.

But Christ became man *for* men. The ospel records show that his mission was to ring forgiveness to humanity. "Wherever e went, his presence acted as a magnet or the sick, the halt, the maimed, and the lind. Men felt that here was something ıore than sympathy; here was a drawing f the needy into his utmost being . . ." his is the meaning of the incarnate life. his is the gospel. Divine forgiveness came ot only in his dying for us but also in his ving for us.

For the question as to how Christ can be al to us who are so far removed in time om his days in Galilee and Judea, Dr. endry underlines the answer in the fact f the church. However, the "continuing carnation of Christ" is not realized in the uthority of traditions. Turning aside the gid interpretation of the church as the uccessor of Christ" through the historic nd priestly ministry, the author points out at it was Luther who laid hold upon the al principle of the "continuing incarna- on"—forgiveness. Above all, it is the resence of the Holy Spirit in the church, n whom Christ the Lord continues to rep- sent himself to the church in the power of s incarnate life."

This book achieves its purpose of chal- nging Christian thought wherever it has, nder the influence of conflict or prevailing ilosophical weather, lost the meaning of e whole life of Jesus. OLIVER A. RAJALA *Lyndhurst, Ohio*

BOOK BREVITIES

The Wisdom of the Fathers. By Erik Routley. Westminster. 123 pages. $2.25.

In a series of talks to English student groups, Erik Routley showed how the writers of the church's early years wrote on questions which we would consider "modern." Problems like the best way to read the Bible, Christian unity, the relationship between faith and knowledge, even the usefulness of visual aids—Routley unearths them all in the very earliest Christian literature and presents them in fresh translations.

In each case, after quoting the pertinent passage, he gives a sprightly interpretation of the point at issue. Unfortunately, the translated passages are short, while the interpretation goes on for many pages. —

On the Christian Faith: Selections from John Calvin. Library of Liberal Arts. 219 pages. $.95.

Calvin was a good writer, and this selection of his writings on points of Christian faith serves as a handy and pleasant introduction to his work. Its size limits the thoroughness which a scholar would desire, but the editors have carefully bridged gaps in the text so that most readers can follow the argument without difficulty. The very briefness of the book can give pastors a useful, but not time-consuming, review.

The Conflict with Rome. By G. C. Berkouwer. Presbyterian and Reformed Publishing Co. 319 pages. $5.95.

G. C. Berkouwer, a leading Dutch theologian, is known chiefly for his Bible-centered writing. In this book he attempts to trace the issues arising from the Reformation's reliance on the Bible and the Catholic reliance on church authority. The differing concepts of grace are handled well, but for the most part Berkouwer overstresses the objective authority of the Scriptures. A stodgy translation makes the reading slow, even for theology. H. G. ANDERSON

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

Library-classroom building erected by Western Canada Synod was seat of former ULC seminar

Luther Seminary in Saskatoon, Saskatchewan, is an example of Lutheran co-operation in Canada.

Seminary Cuts Through Synodical Boundaries

THE CHURCH made history this fall in Saskatoon, Sask., when Luther Seminary opened a theological school for the ULC's Western Canada Synod, American Lutheran Church, Augustana United Evangelical Lutheran Church and the Evangelical Lutheran Church's Canada District.

Students register for new year with Dr. G. O. Evenson and Prof. Otto A. Olson

. . . and pay their fees to the treasurer, T. P. Solem, and secretary, Lorraine Slind

The event marked completion of plans for co-operative operation under a single administration of two seminaries, one formerly administered by the Evangelical Lutheran Church and one by the Western Canada Synod of the ULC.

While operating under the policy of the Board of Christian Education of the Evangelical Lutheran Church, the seminary is governed by a board of regents which includes representatives of the five co-operating synods. It is an affiliated college of the University of Saskatchewan and is represented on the university senate.

Established in 1913 by the Western Canada Synod as a junior college located in Edmonton, Alta., the school was moved to Saskatoon in 1918 began seminary training in 1918. The college department was discontinued in 1933.

In 1939, ELC began offering theological instruction and rented facilities on the seminary campus. Seven years later a new building was erected near the campus of the University of Saskatchewan, and the seminary moved to the new location.

In 1949, the American Lutheran Church entered into co-operation with the seminary. Augustana joined later. The present rearrangement continues the co-operation among the four churches and includes the United Evangelical Lutheran Church

eminary faculty, recruited from four Lutheran bodies, nsists of six members. Gathered in academic garb e President O. K. Storaasli, Prof. Martin Leeseberg, r. Conrad Kleiner (only ULC member), Prof. Otto A. lson, Dr. G. O. Evenson, and Professor T. P. Solem

Co-operation between the University of Saskatchewan and Luther Seminary includes sharing of faculty, library facilities and joint student activities.

The faculty is headed by President O. K. Storaasli (ELC) who teaches New Testament. Other professors are Martin W. Leeseberg (ALC), Old Testament; G. O. Evenson (ELC), registrar and New Testament; Otto A. Olson (Augustana), New Testament and practical theology; T. P. Solem (ELC), treasurer and systematic theology; and Conrad Kleiner (ULC), historical and systematic theology.

Dr. Storaasli will leave Luther Seminary next year. He has accepted a call as professor of New Testament to the ELC Seminary in St. Paul, Minnesota.

The campus of the utheran College and minary has been sed by the Evanlical Lutheran urch from the ited Lutheran Westn Canada Synod. minary students reide on this campus, hile the Luther Semiry building is used r pre-seminary resints.

Students come from Lutheran synods, ht are from ULC ngregations.

Present enrollment cludes 24 "pre-semirians" taking the ajority of their urses at the Univery of Saskatchewan. mong the 31 fullhe seminary stunts are two interns.

Above, ELC dormitory-classroom unit built near university campus Below, Prof. Martin Leeseberg leads class in Old Testament study

Bow Lake Mission Organized with Record Membership

By OLIN G. DASHER

SEATTLE—It took three services to organize Church of the Good Shepherd of Bow Lake, Seattle, Oct. 11-12. The mission was organized with the largest charter membership roll to date in the history of Pacific Synod. The Rev. Richard I. Crossland was mission developer.

The service of organization was conducted by the Rev. Olin G. Dasher, president of the Northern Conference. Other participants were Pastors Donald Clinton and H. Stanley Holman.

Pastor Crossland arrived on the field last November from Saugerties, N. Y. The first service was held on Feb. 2. The congregation meets in temporary quarters, has a permanent church site and a parsonage.

Charter membership is 134 adults and 139 children, 73 persons were baptized in preparation for joining the congregation.

Located near Seattle-Tacoma's International Airport, the communities of Bow Lake, McMiken Heights, and Angle Lake are among the fastest-growing areas of suburban Seattle. Good Shepherd is the first Protestant congregation to be established in the Bow Lake section.

IN CENTRAL WASHINGTON, two other congregations are in the making.

First service for the Tieton-Cowiche area was held on Sept. 21. Attendance was 55.

Tieton and Cowiche are about 14 and 1[illegible] miles west of Yakima. Many residents are involved in fruit farming.

Wendell Jacobson is the developer both for this area and for the West Park area of Yakima where the first service was held Oct. 26 at the West Park Kindergarten School. Christ Lutheran Church is the name.

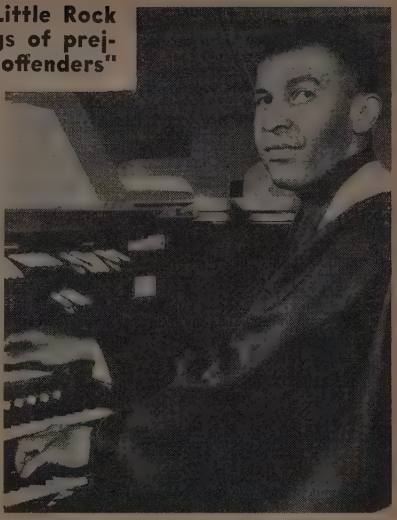
Chaplaincy Is Election Issue

VOTERS in Washington will decide Nov. 4 whether mental institutions in the state should have chaplaincy services. It would take an amendment to the constitution to provide these services.

Penal institutions in the state have chaplains. Protestant, Roman Catholic and Jewish groups support the amendment.

Good Shepherd mission organized Oct. 12 in Bow Lake plans to build first unit next year

". . . If we condemn the actions of Little Rock and at the same time harbor feelings of prejudice ourselves, we're the worse offenders"



Gethsemane Has Chosen

MOST QUALIFIED person among applicants for the vacant position of organist at Gethsemane Lutheran Church in Seattle, Wash., was William Pulliam. With a master's degree in music education, he still studies under an outstanding teacher, has had wide experience in many fields of music.

The church's administrators had no hesitation in approving the committee's choice. But hesitation came later in some people's minds when Bill Pulliam came forward during a choir rehearsal to take the absent substitute organist's place. Bill Pulliam is a Negro from Little Rock, Ark.

The surprise was complete because the committee, as Gethsemane's pastor, Everett Jensen, explained in a subsequent open letter, had decided that "it would be less Christian and against the laws of the State of Washington if the nature of Pulliam's race were bandied about."

Of course, the decision was not an easy one to make for Pastor Jensen. Gethsemane is an all-white Augustana church. The pastor was formerly a ULC Board of American Missions pastor, transferred to Augustana in 1952.

"After a great deal of reflection and much prayer," he wrote, "I decided that if I did not recommend Mr. Pulliam merely on the basis of race, I would be doing an injustice to the great loyalty and sense of brotherhood I have seen in our people."

And he warned: "Something is lacking in the Christian church when our feelings are aroused merely by the color of a man's skin. If we condemn the actions at Little Rock and at the same time harbor feelings of prejudice, we are the worse offenders."

Adjustment, Pastor Jensen knew, would not be immediate. There would be some trouble. There was.

At a congregational meeting following Bill Pulliam's first appearance, a member voiced a carefully couched reservation ("I'm not prejudiced but . . .") Her objections were smothered under protest.

Some people threatened to withdraw their membership. They stayed.

There was some talk a building fund campaign planned at the same time might be affected. It wasn't.

Said Pastor Jensen to the members of Gethsemane, a downtown church determined to remain where it is: "We do not expect a flood of any particular group but in our hearts and minds we must be prepared for whatever ministry God sets before us."

Gethsemane was prepared. Bill Pulliam received an ovation when he was presented officially at a congregational dinner. "Our fall program has gotten off to the best start in years, people we haven't seen in a long time are interested in the church's work," Pastor Jensen reports.

And Bill Pulliam, Baptist from Little Rock, Ark., who answered Pastor Jensen's pained explanation as to why an open letter to the congregation was necessary with a stoic, "Don't worry, I've been through this before," is now giving Gethsemane Lutheran Church the best of his talent and skill.

Wittenberg College Honors Judge Charles B. Zimmerman

By E. RUDOLPH WALBORN

COLUMBUS — Distinguished services of a leading Lutheran layman to the judicial system of Ohio were recognized at Wittenberg College on Oct. 4 with a dinner honoring Charles Ballard Zimmerman. He has been a judge of the Supreme Court of Ohio for 25 years.

Dr. Zimmerman is a native of Springfield and a member of First Church. His family has been connected with Wittenberg College for almost a century.

His father, the late John L. Zimmerman, was a leader in the organization of the United Lutheran Church, and the family gave Zimmerman Hall to the campus. Judge Zimmerman is currently president of the Wittenberg College Alumni Association. He has been a member of the Board of Directors since 1940. From 1942 to 1950 he was a member of the executive board of the United Lutheran Church.

OHIO Governor C. William O'Neill spoke at Wittenberg College dinner honoring Judge Charles Zimmerman (left).

Germans Now Have Present for Ohio

AUTHORITIES, industry and churches worked together in Canton to make officially proclaimed LWR Week a success

SOME YOUNG OHIOAN will be studying in Germany next year courtesy of the Federal Republic because Lutherans contributed generously to a Lutheran World Relief drive which sent record quantities of clothing to Germany.

The one-year scholarship is open to a qualified student to be selected among applicants from Stark, Carroll, Wayne, Holmes and Tuscarawas counties by the organizers of the five-county relief drive whose chairman was Pastor Herbert E. Troge of First Lutheran Church, Canton. The campaign netted 19,700 pounds in 195

ERVICES for Resurrection mission under development in Hilliards are being held in local range Hall. First service on July 27 was attended by 104. Developer is Milton C. Mann

Coad, Stackel Take Office

AFTER NINE YEARS of service at West-ood Church, Dayton, Pastor Carl Coad gan service at St. Paul's, Warren, Sept. 16. estwood built a $375,000 church building 1956. The debt is now reduced to 0,000.

The congregation has doubled in size to present 1,400 members. Two church rvices and two Sunday school sessions e held each Sunday.

DR. ROBERT L. STACKEL was installed as stor of Trinity Church, Akron, on Sept. by President Herbert W. Veler.

The sermon was preached by ULC Presi-nt Franklin Clark Fry, Trinity's pastor om 1928 to 1944.

Dr. Stackel, former Lutheran Evangelism ission director, has been at Trinity since g. 1. Associate Pastor David P. Ger-rding has carried pastoral duties since the signation of Dr. Fred C. Wiegman in ly, 1957. Services were also supplied by ired Pastor Willard M. Hackenberg, nton.

etirement Is Hard to Come By

BACK TO SUPPLY in September at St. hn's (Gebhart) Church, Miamisburg, ich he had served as stated supply during last seven years, was Dr. J. S. Herold o left Ohio last March to live in Houston, xas. This was the third "retirement" for . Herold, a member of the Pacific South-st Synod who had attempted retirement once before in California, only to be called back to service.

He came to Miamisburg, where he had been pastor from 1915 to 1920 for a second retirement, but was shortly called back for service to the rural church, leading the congregation in an extensive building program, and preparing it for the first full-time service.

Pastor Wesley J. Runk, formerly at St. Luke's, Toledo, assumed the Gebhart pastorate Oct. 1.

Congregations Report . . .

CROUSE MEMORIAL CHURCH, Tiro, is completing a $26,000 wing providing seven classrooms and rest rooms and recreational space. A three-year financial program has brought in $24,000.

SALEM CHURCH, Evans Creek, celebrated its 125th anniversary, Sept. 7. Former Pastors E. P. Scharf and J. A. Schofer and Synod President Herbert W. Veler participated.

CHRIST CHURCH, Cambridge, broke ground in June for an $80,000 two-story brick educational unit. The church basement will be divided into classrooms.

TWO OHIO PASTORS have gone to graduate school this fall to study in the field of counseling: Pastor Melvin A. Kimble went to Southern Baptist Seminary, Louisville, Ky., after service at Calvary, Chillicothe, and Pastor Robert W. Schmeding is attending Ohio University, Athens, after a year's service at St. John's, London.

New York Bi-Lingual Church Adopts New Service Book

THE NEW *Service Book and Hymnal* came to a bi-lingual congregation of the Slovak Zion Synod this fall.

Copies of the book were placed last month in the pews of Holy Trinity Church at Skaneateles, in the Finger Lake region of central New York.

Pastor Rudolph S. Shintay reported the event as a significant alignment of the English and Slovak congregation with Lutherans throughout America.

He said that the books were almost entirely given to the church as memorials. Introduction of the hymnal was concluded with a fellowship dinner.

The same day Holy Trinity's organist, John Nicodem, and the lay reader of the congregation, Stephen Karlik, Sr., were honored for years of service to the church.

Pastor Shintay, a native New Yorker, is a graduate of Chicago Seminary, has been serving Holy Trinity Church since 1952.

Dr. John Body
Leader of Slovak Lutherans in America

Pastor John Shintay
New hymnal in Slovak Zion church . . .

NEWS CAME also from Pastor Shintay's brother, John, who serves Holy Trinity Slovak Lutheran Church in New York City.

The congregation, established in 1902, marked the tenth anniversary of its Sunday school last September. Present enrollment of the school is 255.

Three buildings adjoining the church property were purchased in 1951 and remodeled for use as Sunday school units. The school facilities, Pastor John Shintay reports, offer opportunity for a widening outreach among the unchurched.

ONE OF THE LEADERS of the Slovak Zion Synod is Dr. John Body who was instrumental in the organization of the synod and was its president for four successive terms.

Born in what is now Czechoslovakia, Dr. Body came to the United States in 1911, served for 35 years St. Peter and Paul Church in Chicago and is now living in retirement at Long Beach, Calif.

St. Paul's Church, Hooper, presented eye-catching float
. . . and new hymnal at Nebraska County Fair

ervice Book and Hymnal ymbol of Lutheran Unity

Visitors to the Dodge County Fair in ribner, Neb., couldn't help being im- essed with the symbol of emerging Lu- eran unity in America as a giant replica the *Service Book and Hymnal* rolled past m in the parade.

The Service Book float was the entry of Paul's (ULC) Church of Hooper, Neb., d the work of the men of the congrega- n.

No prizes are awarded to church floats, orts Pastor Robert L. Lesher, but the ture of the symbolic float was published many newspapers and was seen by several usand parade viewers.

idland College Honors oted Church Architect

A leading United Lutheran church archi- t received an honorary degree in recog- ion of his "dedication to the cause of urch architecture and his service to the ater church" at the opening of Midland llege's fall term in September.

Charles A. Scheuringer of Philadelphia, an architect for over 40 years, is specialized in ecclesiastical architecture and related buildings such as church homes and institutions. In conferring on Mr. Scheuringer the degree of doctor of fine arts, Midland College recalled the fact that he had "helped ULC congregations build 1,500 churches, parsonages and parish houses."

Appointed to the ULC Committee on Church Architecture in 1957, Mr. Scheuringer is acting as architectural consultant and adviser to church building committees in virtually every state in the Union.

The award was made at Midland College's 71st anniversary Founders' Day convocation on the Fremont, Neb., campus.

Charles Scheuringer is Midland College doctor
Pres. Paul Dieckman (right) made award

NEW YORK

Mohawk, Hudson Districts Find New Hymnal Popular

By CLAYTON G. VAN DEUSEN

ALBANY—Acceptance of the new *Service Book and Hymnal* is increasingly widespread. Almost every week, one or more congregations in the Mohawk and Hudson conferences introduces it. Over half of the churches in and around Albany are now worshiping with it. The first setting predominates in the area.

"Why, this isn't a new service! It's mainly new music for the old service." This oft-repeated comment reflects the gratification of worshipers who had been led, by advance publicity, to expect more sweeping changes. Especially pleasing to some congregations are the new settings of the Kyrie, Sanctus, and Agnus Dei.

Another source of pleasure is the inclusion of familiar hymns which had not been in the *Common Service Book;* also many of the new hymns, including "Children of the Heavenly Father," and the Communion hymns, "Victim Divine, Thy Grace We Claim" and "Come with Us, O Blessed Jesus." The most frequently voiced regret is the omission of the Easter hymn, "Christ Is Risen! Alleluia!"

Luther Film on TV

THE MOVIE *Martin Luther* was shown without obstacles or repercussions to TV viewers of station WRGB, Schenectady. The picture was acclaimed by many enthusiastic watchers. The viewing area includes Albany, with its large Roman Catholic population and ever-increasing Roman institutions. United Lutheran and Missouri Lutheran pastors co-operated to sponsor the showing through their ministerial associations.

INCUMBENT OFFICERS of Eastern Conference at the time of its dissolution were al

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FICERS of newly formed Hudson Confer-
ce, posing with Synod President Beck (center,
nt), are President Paul E. Henry and Vice
sident Theodore Caspar in front, and Lloyd
ckefeller, lay member-at-large of executive
mmittee, Treasurer Miles Hendricks, Erwin
heimer, secretary, and Alvin Messersmith,
rical member-at-large, executive committee

urned to office in their respective new
nferences. President Paul Henry, Treas-
r Miles Hendricks, and Alvin Messer-
ith, clerical member-at-large of the con-
ence executive committee, assumed the
ne offices in the Hudson Conference; as
Dr. Burton Wilcke, lay member of the
cutive committee, Mohawk Conference.
Eastern's vice president, Eugene Um-
ger, was elected president, and Secretary
ward Wiediger as vice president, of the
hawk Conference. In the same election,
nry G. Pfeil was continued as lay rep-
ntative on the executive committee.
Newly elected in the Hudson Conference
e Theodore Caspar, vice president; Erwin
heimer, secretary; and Lloyd Rockefeller,
member-at-large of the executive com-
tee. Treasurer Hendricks will represent
conference on the synodical executive
mmittee.

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N. Y.: ALBANY . . .

New office holders in the Mohawk Conference are Frederick Auman, secretary; William Happell, treasurer; and Floyd Moyer, clerical member-at-large of the executive committee.

EASTERN CONFERENCE auxiliaries continue for the present under their existing organization. The United Lutheran Church Women had their annual inspirational meeting at St. Paul's, Rensselaer. The fall retreat of the United Lutheran Church Men was held at the old Beard's Hollow Church.

ST. MARK'S, Albany, entertained over 10 members and friends at a covered-dish supper and missionary evening, sponsored by the ULCW. Miss Sarah Snyder, missionary to India, was the speaker. The Rev. Henry H. Heins was recently installed as pastor.

THE REV. WALTER BIELITZ resigned from Trinity Church, Castleton-on-Hudson. He will become superintendent and chaplain of the Lutheran Home for the Aged and Infirm at Clinton, N. Y.

THE REV. OWEN SANDERSON resigned as assistant pastor of First Church, Albany, to begin work at Hamden, Conn., under the Board of American Missions. First Church has received a bequest of $500 from the Arthur P. Finkell estate.

ZION CHURCH, Cobleskill, was stirred by a recital by the noted organist, Dr. Elmer Tidmarsh.

MATTHEW TRYON, a councilman of First Church, Albany, and chairman of its youth activities committee, was selected as Albany's Father of the Year.

NEW ENGLAND

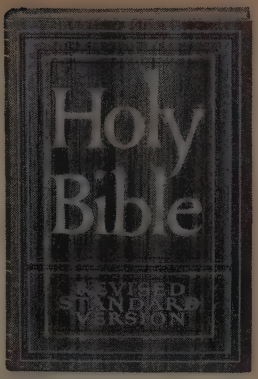
Luther Leaguers, ULCW Hold Annual Convention

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — Synod President Alfred Beck and Secretary Paul C. Wolf came to Bridgeport last month to talk to the delegates of the Connecticut State

Continued on page 43

Always the perfect gift . . .



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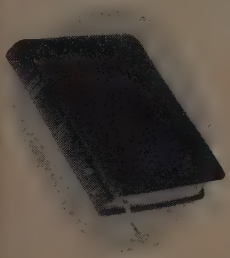

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W ENGLAND . . .

Continued from page 40

r League meeting for their annual con-
ıtion at St. Paul's Church. Hosts for the
air on Oct. 18-19 were the leaguers of
ace Church, Stratford.

New England Conference United Lu-
ran Church Women held their 30th an-
al convention on Oct. 28 also in Bridge-
t—at Holy Trinity Church.

Speakers included the synod's field mis-
nary, Albert P. Schilke, Missionary Sam-
Schmitthenner on furlough from India,
d Mrs. Earl S. Erb, vice president of the
ıodical group.

Welfare to Plan for Future

INNER MISSION SOCIETY of Connecticut
ich operates the Lutheran home for the
ed in Southbury was scheduled to meet
Emanuel Church, New Haven, on Nov. 2.
Major item on the agenda was a proposal
build an addition to the home for nursing
e.

Annual meeting of the Lutheran Welfare
sociation of New England was held at
st Church, Waterbury, Oct. 30. Dr.
aria Klugel, a New Haven case worker,
s one of the speakers.

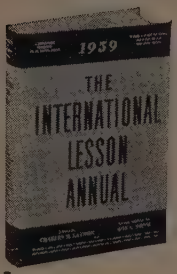
The association includes members of
en Lutheran church bodies.

Hospital and medical insurance through the
e Cross group policy plan has been ap-
ved by the New England Conference at the
ot. 22 meeting. Approval, according to the
e of the convention, was made subject to
condition that 75 per cent of the congrega-
ns or pastors pay the premiums.

REFORMATION anniversary was marked by
ngregations of the United Lutheran
urch, Augustana and American Evan-
lical Lutheran Church at a joint rally on
t. 26 at Salem Church (Augustana) in
idgeport. The president of Augustana's
w York Conference, Dr. Thorsten Gus-
son, preached.

Lutheran men of all synodical affiliations

THE INTERNATIONAL LESSON ANNUAL 1959



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NEW ENGLAND . . .

heard United Lutheran Church Foundatio Secretary Chester A. Myrom. The meetin on Oct. 20 was held at Holy Trinity Churc Bridgeport.

United Lutheran Church Men heard Joh Ives, a Congregational layman, at Firs Church, Bridgeport, on Oct. 21.

NEW DIRECTOR for Christian education a Grace Church, Hartford, is Miss Sandra S Sears of Springfield, Ohio. Miss Sears was field worker in Springfield churches and parish worker in Baltimore before comin to Hartford.

THE REV. WILLIAM C. FENSTERER will b installed as pastor of Good Shepherd Churc in Norwalk, Conn., on Nov. 9 by Confer ence President Paul Reisch.

The Rev. Alfred J. Krahmer, director o public relations of the Lutheran Welfar Association of New Jersey, will preach.

PENNSYLVANIA

Convention Set for Nov. 3 By West Penn Conference

By JEANNE W. WEBER

GETTYSBURG—Annual convention of th West Penn Conference was scheduled Nov. in Trinity Church, Arendtsville, with Pres dent David R. Hoover presiding.

The communion sermon was preache by the Rev. Justus Liesmann, superintende of Tressler Children's Home, Loysville. A sisting in the communion were Pasto Hoover, Vice Pres. Herman G. Stuempfl Jr., and Secretary Thomas J. Weber.

Synod President Dwight F. Putman an Dr. Martin L. Tozer, synod mission superi tendent and rural church work secretar were speakers.

UNITED LUTHERAN CHURCH WOMEN o the conference met Oct. 21 in Zion Church Newville. Addresses were given by Mr George M. Walborn, missionary on furloug from Argentina; Dr. Earl S. Erb, executiv secretary of the Board of Foreign Mission

Continued on page 46

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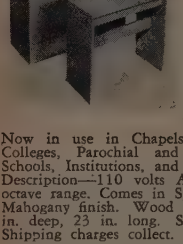

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Pre-Election Discussion

"CHRISTIAN CONCERNS and the Comin Election" was topic of a public conferen Oct. 27 in St. Paul's Church, Carlisle, und auspices of the social action department the West Penn Conference social missio committee.

Leaders in open discussion were Sta Senator Douglas Elliott, Republican, Chambersburg, and Mrs. Ruth Grigg Hor ing, Democrat, state secretary of publ assistance.

STEWARDSHIP RALLIES were held Sept. 1 18 in Gettysburg, Newville and Greencastl with total attendance of 195 laymen a pastors. The rallies were followed by visi of laymen to conference churches.

Nawakwa Attendance High

CAMP NAWAKWA, leadership trainin camp of the Board of Parish Education, ne Arendtsville, had the biggest enrollment history this summer. Of the 3,374 who a tended, 2,239 were from Central Pennsy vania Synod, 713 from Maryland, 283 fro Pennsylvania Ministerium, 41 from othe ULCA synods, and 31 from other Luther church bodies.

The camp's new $8,000 infirmary w dedicated Sept. 27 in memory of Dr. Harve D. Hoover, president of the camp board the time of his death last May 11. An activ ties building for juniors will be ready f the 1959 season.

Nawakwa's role in the future campi program of the church was explored at panel discussion during the camp's alum weekend. A proposal to revise the a grouping for camp seasons is under co sideration.

PASTOR CHARLES T. SARDESON, of Fir Church, Carlisle, will be the Protestan chaplain on the Oslofjord, Norwegian line on a 60-day cruise to West Africa, th Mediterranean and the Holy Land.

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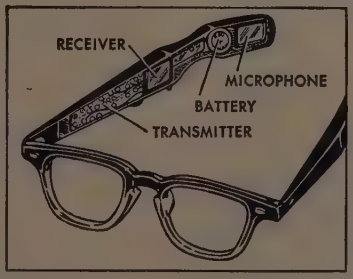

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—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

GARDNER, JACK. To Christ Church, Montgomery.

LENGEL, STUART H., JR. From Rossville parish. To Faith Church, Williamsport and St. Michael's Church, Cogan Station.

NOEL, C. EDWARD. From Salisbury, Pa. parish. To Marysville parish.

IOWA

MOELLER, GEORGE E. From U.S. Air Force chaplain. To St. Paul's Church, Fort Madison.

NEW YORK AND NEW ENGLAND

FRENCH, ERNEST C. From Resurrection Church, Buffalo. To Ascension Church, Snyder, N. Y.

FRICK, FREDERICK W. To St. Mark's Church, Norwich, Conn., assistant pastor.

NORTHWEST

REINKE, FREDERICK W. From Our Saviour Church, Fond du Lac, Wis., assistant pastor. To St. John's Church, Great Falls, Mont.

OHIO

JACKSON, WELLES F. From St. Paul Church, Madison, Ind. To Augsburg Church, Toledo, assistant pastor.

PACIFIC

BAUMGART, HOWARD D. From Emmanuel Church, Willamina, Ore. To St. Mark's Church, Lacey, Wash.

SOUTH CAROLINA

SIGMAN, WALTER A. From Calvary Church, Johnston. To St. James' Church, Summit

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THE REV. EDGAR C. CROUTHAMEL, died Sept. 30 at Philadelphia, Pa.

Pastor Crouthamel was a native of Philadelphia and a graduate of Muhlenberg College and Philadelphia Seminary.

He served congregations in Reading, Pa.; Clure, Pa., parish; Freeburg, Pa., parish; st Orange, N. J., and the Magnolia, N. J., ish, and taught at Gloucester, N. J., high ool for 20 years. He retired in 1954.

Pastor Crouthamel is survived by his e, the former Helen Freihofer; a son, nn; and five daughters, Mrs. Miriam rsner, Mrs. Lois Sweeten, Mrs. Joanne nroe, Mrs. Gertrude Eadline, and Miss ie Crouthamel; three brothers, and four ers.

Funeral services were conducted at Colgswood, N. J., by New Jersey Synod esident Edwin H. Knudten and the Rev. chard Creadick.

Burial was at Haddonfield, N. J.

DR. CHARLES MILTON TEUFEL, 81, d Oct. 14 at Milton, Pa.

A native of Muncy, Pa., Dr. Teufel was graduate of Bucknell University and Susehanna Seminary, and received a Doctor Divinity degree from Susquehanna Unirsity.

He served congregations in Hebron, Pa.; iddletown, Md.; Aliquippa, Pa.; Newport ws and Staunton, Va.; and Homestead rk, Pa. He retired in 1947.

He was secretary of the Pittsburgh Synod d superintendent of the Virginia Synod.

Surviving are his wife, the former Minnie lls; a son, Karl, Gettysburg, Pa.; and two ughters, Mrs. Roy B. Setzer, Pueblo, lo., and Mrs. Fonda Mae Boatright, Danle, Va.

Funeral services were conducted at Trin Church, Milton, Oct. 17 by Dr. Emanuel J. Hoover, the Rev. Harold Ahalt, e Rev. C. Elwood Huegel, and the Rev. aymond C. Shindler.

Burial was at Harmony Cemetery, ilton.

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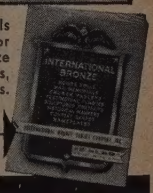

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IN CONCLUSION

I'VE BEEN splattered with letters in recent weeks asking why ministers should not belong to lodges such as the Masonic Order. The letter-writers are Masons who value their lodge membership highly and are puzzled about the church's attitude.

I once wrote just a sentence about this, saying that "lodges strike me as adolescent nonsense, but I think pastors as well as laymen should have a right to decide for themselves how much nonsense they need." This was not a profound analysis, I admit, and I had in mind only the extraordinary outfits these men dress up in for their solemn ceremonies.

It is clear from the report on page 16 this week that the only point regarding this question which was discussed at Dayton was whether ministers should stay out of such fraternities voluntarily or by compulsion. That doesn't touch the basic question of the church's attitude toward lodges.

Our church took official action twice (1920 and 1940) warning its members against belonging to "organizations injurious to the Christian faith." The 1920 statement referred to "societies which teach that men can be saved from sin or become righteous before God by their own works or by any other means than the grace and mercy of God in Jesus Christ." Our church has never drawn up an FBI-sort of list of what these subversive organizations are. Each individual is free to decide according to his own conscience.

NO DOUBT men join lodges because they want to be part of a warm inner circle of brotherhood. The church may seem to all-inclusive to provide this intimate fellowship.

These days there are service clubs such as Rotary, which give men a pleasant sense of companionship in a rather lonesome world. You call the bank cashier "George" and the school superintendent "Harry." The service clubs have no religious ritual except usually a table prayer.

The Masonic Order, though, is a religious organization. Each lodge has a chaplain, altar, ritual, prayers, burial services. This is where the difficulty comes in.

Since membership in the lodge is open to people of any belief—Jews, Moslems as well as many varieties of Christians—there is no word in Masonry about Christ the Saviour. God is worshiped as the "Great Architect of the Universe." That title reflects the influence of Deism in 18th-century England where Masonry developed in its present form. Deism had the idea that it doesn't matter what you believe just so you believe something.

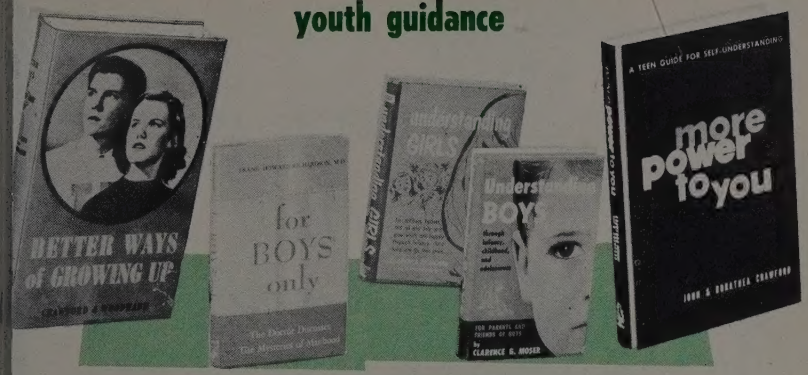
IN SWEDEN where almost everyone is Lutheran, the Masonic Order has a definite Christian basis and each lodge has a Lutheran pastor as its chaplain. Even bishops, such as Bishop Ysander, are Masons. In France where the Masonic Order became atheistic and antichurch Lutherans are not permitted to belong.

In the U.S. all lodges, so far as I know, encourage their members to be faithful to their churches. Numerous Lutherans, including a few ULC pastors, are Masons and insist that their lodge membership does not contradict their Christian faith.

This doesn't seem convincing to me. But, never having been a Mason, I don't know. I think this is something every man must decide for himself. Also it is something a lodge member should consider seriously in the light of his Christian faith.

—ELSON RUFF

youth guidance



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